HARAMBEE FLAME

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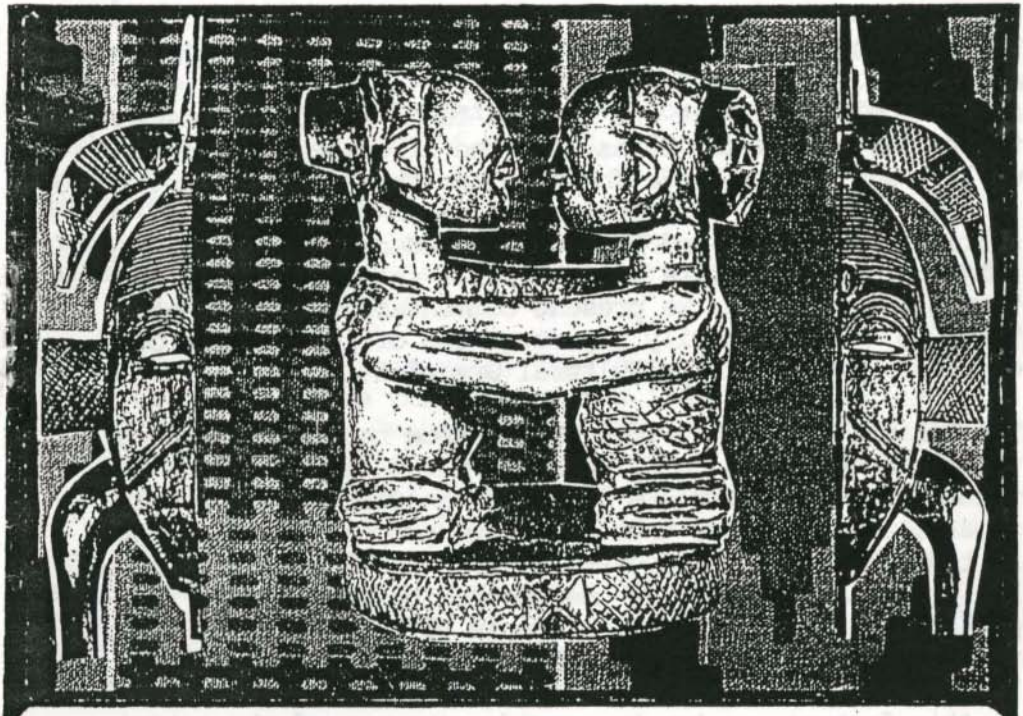

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EDITORIAL POLICY

The HARAMBEE FLAME is the monthly newsletter of the Harambee Afrikan Cultural Organization(Nebraska State Pen chapter). Ours is a pan-Africanist publication, meaning that we view all people of African descent as one African people, having certain basic interests in common. Also, the HARAMBEE FLAME attempts to be Africentric, in that, through study of the history, cultures, and traditional values of African people, we seek to have and cultivate an African way of looking at things.

The main purposes of the HARAMBEE FLAME are to stimulate and inform. We list "stimulate" first because, more than anything else, we want our readers to be moved to question their/your own ideas, lives, and the circumstances in which we live and to challenge those things that must be challenged in order for us to move from a condition of mental and spiritual servitude and physical dependence upon Caucasian institutions to a state of collective self-determination. Toward this purpose, we present commentaries, poems, etc. These do not necessarily represent the official positions of the Harambee Afrikan Cultural Organization.

The HARAMBEE FLAME provides information because wise people want to know what's going on and because certain kinds of information can stimulate the mind, inspire people to want to act, and influence them to pursue proper understanding so that the actions they take will be as effective as possible. The main vehicle we use to provide information is our "From Other Sources" feature in which we make an effort to provide news about the problems we African people are confronted by and the steps we are taking to resolve them. In this feature, we try to provide coverage of the activities of African people and developments affecting us in the U.S., the nations of Africa, and elsewhere. In "Commentary," we offer analysis of and views about current events and developments.

We encourage you to send your comments, essays, poems, etc. to HARAMBEE FLAME; Harambee Afrikan Cultural Organization; P.O. Box 2500; Lincoln, NE.; 68542-2500.

COMMENTARY

Right now, on the evening of July 4th., we're hearing the exploding of fireworks. It's probably coming from the nearby park. The exploding of fireworks is what we think of when someone speaks to us of this date. Maybe we should say that this is the first image that flashes in our minds. We don't think of "Independence Day" because it is an independence that released our foreparents from bondage. Rather, it was a declaration by illegitimately land-holding Europeans that they would go on murdering, stealing, and otherwise imposing themselves on the lives and rights of Africans and so-called "Indians," without having to do so under the authorization of Britain. Such was the sort of independence declared by Europeans in twentieth-century Rhodesia and South Africa. So when we think of July 4th., once we get past the image of fireworks going off, it is falsehoods, injustice, and the other realities of the American Way that stick in our minds.

Somewhere, someone is saying, "Get out of the past. Get over it." But we're thinking of the 1969 police murder of Vivian Strong in Omaha and the jury's acquittal of the murderer; of the police beating of Rodney King and the Simi Valley jury's acquittal of the brutalizers; of the execution-style police slaying of Amadou Diallo and the jury's acquittal of the executioners. We're thinking of situations and incidents and every-day goings on that remind us that the American Way is a way of falsehoods and injustice today, just as it was yesterday, and that things that occur routinely are **not isolated incidents.**

We are reminded that there is a difference between words and deeds. Over the past few days, many U.S. flags have been waved and ideas of justice and equality celebrated in words and ceremonies. All of this fanfare probably has meaning to those cops who victimized Vivian, Rodney, Amadou, and countless other Africans and other people of color. And why shouldn't it? They are beneficiaries of "justice" and "equality," as dispensed by the U.S. court system's Lady

Justice. She wears a blindfold so we won't think she knows what's going on. But she does know and knows so well that she doesn't need her eyes to see her courthouse dramas play out. She recognizes the voices of her sons and has kept scales adjusted well.

These vicitimizers of Vivian, Rodney, Amadou, and others are certainly Lady Justice's sons. The resemblance is striking and unmistakable. "Justice" and "equality" are their inheritance in their mother's court. They receive the presumption of innocence from jurors who typically look like them and are represented by competent counsel. Aren't these the major components of what constitutes a fair trial?

But as the sons of Lady Justice appear before her for victimizing the Vivians, Rodneys, and Amadous of their country and get off (Dred)Scott free - "Black men have no rights which white men are bound to respect" - many of us who do not look like Lady Justice, who are not her sons or daughters, cry out that there is no justice. But maybe it is because we don't understand that justice and a fair trial are not exactly the same things. Maybe it is because we don't understand that concepts such as innocent-until-proven-guilty, competent counsel, and jury-of-one's-peers have one meaning when it is her children that appear before Lady Justice and another when it is those who are **not** her children appearing before her.

When those of us who do not resemble Lady Justice find ourselves charged in her court, we look around us and see her children everywhere - at the judge's bench, at the prosecution and defense tables, in the jury box. We know that we are deemed guilty until proven innocent and that the grass is most likely greener on the other side of defense. We gaze, bewildered, at the Public Befriender, only to realize that the public he is befriending is a public that doesn't look like us and does not share our low political and economic status. When we stand before Lady Justice, it is the public safety that must be protected and there is much talk about victims' rights. This is the legal and political scenario.

But when it is the sons of Lady Justice who are on trial and people who look like us who have been their victims, there is no talk of public safety and no talk of victims'

rights. Suddenly, the rights of the accused become paramount and sacred. So maybe we're just too confused to see the significance of the 4th of July and too busy dealing with contradictions to get a bang out of this holiday.

We aren't the only ones, though, who are confused. Many Africans in this country are neither dealing with the contradictions nor even seeing them. They are extremely confused but are apparently living so deep under illusion that they don't recognize their confusion. On this day, these Africans are waving "their" flag, marching in parades, getting all swept up in the "glory of America." How can this be?

These, for one thing, are on medication--namely, Milk of Amnesia. They have forgotten our history--before our arrival in this camp and afterward. They are living in the present, in isolation from the past. In their minds, they're living in a multi-cultural/multi-"racial" democracy, where, if and when there are problems, they can call upon--through elections and other approved means--their "friends" in high places--European politicians, public officials, and businessmen. Among such Africans as these were those who cried when Al Gore "lost" the presidential election to George W. Bush; are those in Harlem who are just tickled damned near to death that their adopted homeboy, Bill Clinton, is about to move into their 'hood; are those can probably now feel that it is okay for them to dig Omowale(Malcolm X), now that America has him on a postage stamp.

These Africans have faith in "the white people of good will," who are large and in charge. Lacking historical perspective, they don't see the parallels between the Europeans they have faith in today and those, for example, who authored the U.S. Constitution and left us out of the category of "all men created equal." Lacking historical perspective, these Africans wonder what all the fuss is about with regard to some reparations. They're so grateful to be in the "land of opportunity" that they believe the opportunity is payment enough for "distant sins of the past."

But it's not just these Brothers' and Sisters' over-dosing on Milk of Amnesia that's got them waving flags and thinking Lady Justice is their lady too. There's the fear factor.

They look around and see how far they are out-numbered by Europeans in this country and how much they are out-powered by Europeans' institutions(government, police and military, financial and other corporations, etc.) and their hearts shrivel up. They figure, "if we can't beat them, join them." But "joining" suggests a partnership, a linking of equals. But such Africans as these don't really feel equal to Europeans. So they are only "joining" Europeans of power in the sense that pigeons "join" humans in the parks, pecking after the treats thrown to them.

But even folks who can't remember and whose hearts have shrunk to pea-size must occasionally look at themselves. Every so often, some incident occurs that snaps these Africans out of their illusions, if only for an instant. They are forced to face the reality of oppression. These Brothers and Sisters have a sense that people have an obligation to resist oppression. But they see Europeans as so smart and powerful that part of the fight-or-flight instinct gets knocked out right away--the fight part. They go into a flight of fantasy in which the oppression becomes something much less, something they can pretty much ignore. Having no faith in the ability of Africans to conquer oppression, these Africans slide back into their normal mode of putting faith in their/our oppressor. In this mode, they can wave "their" flag comfortably and find meaning in an independence that is, by no means, theirs.

-Editor

FROM OTHER SOURCES

Hip Hop Artists Meet at U.N. to Promote Peace

"Hip hop's founders, inventors, originators, pioneers, artists and teachers gathered here May 16 for the first International Hip Hop Conference for Peace, sponsored by the United Nations Educational, Scientific and Cultural Organization (UNESCO).

"'We are here to celebrate the productive images of hip hop culture', rapper KRS-One explained to the press before the conference. 'The purpose for this conference is to declare hip hop as a legitimate international culture for peace and to decriminalize hip hop's public image'.

"KRS-One explained that hip hop, from 1979, when the record Rappers Delight hit the charts, until 1999, the culture of hip hop was defined solely by rap music.

"Because this thing rap music made so much money, other aspects of the culture became quickly forgotten in mainstream press and media, KRS-One told reporters. He said the hip hop culture includes break-dancing, graffiti art, beatboxes and emceeing. Explaining the international connection to hip hop, KRS-One said youths in most nations are faced with the idea that in order to be cool you must be violent. Young women tend to believe that to be accepted as a woman they must be sexual or sexy, he said, adding, these thoughts and ideas are not what hip hop was founded on...

"After the press conference, which was held in the United Nations Correspondents Association Club(journalists who cover the UN), the group joined with approximately 200 people, young and old, to hear various position papers and to witness the signing of the Hip Hop Declaration of Peace...

"Conference participants concluded that hip hop stands for a positive way of life, morality, justice, truth and honor. 'We must stand up in unity allowing hip hop to be used as a culture of peace, not what you see on television', said Harry Allen, aka The Media Assassin. 'Hip hop can be used as an educational tool, not the nonsense you hear on the

radio. We are here to advocate that mission'...

"On March 9, 10 and 14 workshops were held in Dar es Salaam, Tanzania, on how to effectively use music as a medium of communication. Rap groups from Tanzania, Senegal, Democratic Republic of Congo, Kenya, Belgium and South Africa participated in the workshops, according to Africanhiphop.com..."

-from "Pioneers of Hip Hop Sign a Declaration of Peace at the UN," pages 2 and 30, May 29 THE FINAL CALL(Chicago, IL.)

Organization Promoting Cooperation Among People of Color in Southern U.S.

"...Last March 29-April 1, the Southeast Regional Economic Justice Network(Southeast REJN), based in Durham, N.C., hosted an international conference dedicated to 'Transforming Race Relations to Win the World We Want'. The REJN has a 12-year history of bringing blacks and Latinos together to collectively battle injustices that face working-class folks all over the South and beyond.

"In March, southern community activists and non-governmental organization leaders from eight nations gathered at a conference center in Norcross, Georgia near Atlanta for the purpose of discussing strategies to deal with new developments in race relations in the age of globalization...A major focus of the conference was on the discriminatory policies in immigration, schools, and employment that hurt both blacks and Latinos...

"REJN stands committed to 'Movement Building for a Democratic Economy and Justice in Workplaces, Families and Communities', which it calls 'transformational organizing'. Its approach is holistic, and unique in several ways. For one, it links the struggles for civil rights and immigrant rights,...In addition, while it works hard for civil rights, it also takes on economic justice issues...

"In 1992 REJN held an international gathering to discuss the North American Free Trade Agreement(NAFTA) and its effects on working-class people around the world...

"The spring 2001 conference, according to the Network's Executive Coordinator Leah Wise, included twice as many people from other countries(including Mexico, Ecuador, Guyana, the Caribbean and Canada) as in the past. Participants came from both rural and urban areas, with almost as many youth as adults...

"Reports on relationship building among Latino and black youth and workers in North Carolina were a major piece of the conference. This is on-the-ground work and has high priority for the REJN. The conference also discussed the upcoming United Nations world conference on racism in South Africa; the Network will be sending a delegation...

"When the Network is not hosting conferences, it conducts ongoing programs that include its Contingent Work Working Group, youth leadership training, 'wellness work'(to help youth deal with high-stress conditions), cultural projects. Leah Wise has also pushed hard to make the problems, concerns and gifts of women central to workers' movement and promoted women's leadership..."

-from "Black And Brown Build Solidarity in the South," pages 11 and 14, summer SHADES OF POWER(San Francisco, CA)

T.V. Portrayals of Fat Folks and Food Ads: Chemical Warfare?

"...According to a new report by researchers at the University of Chicago Children's Hospital, Black prime time television contains 60 percent more food and beverage commercials, more images of candy and soda and more obese characters than general prime time television.

"The report was presented at the recent annual meeting of the Pediatric Academic Societies...

"More food commercials are aired during Black prime time than general prime time(4.78 per 30-minute program versus 2.89 per 30-minute program on general prime time). The researchers also found that 30 percent of the food commercials featured candy and 13 percent featured soda, significantly more than on general prime time television...

"While the average number of food 'episodes'--any program

segment where characters eat or refer to food or drink--was similar, Black prime time actually showed food items more often than general prime time television(67 percent of food episodes on Black prime time versus 53 percent on general prime time)...

"Another revelation of the study was that more than one-fourth of actors--27 percent--on Black prime time were overweight, compared to only 2 percent on general prime time.

"'The prevalence of overweight characters on these programs may send a message regarding the general acceptance of obesity in this community', said Ms. Tirodker[Manasi Tirodker, co-author of the study]...

"The portrayal of overweight characters who appear satisfied with their weight, and who are shown snacking and eating low-nutrient foods cosigns behaviors associated with obesity...

"Black prime time was targeted for the study because of the high rate of obesity in the Black community and their households, on average, watch television approximately 75 hours a week while other households watch an average of 52 hours per week..."

-from "TV Obesity Weighs Heavily on Blacks," pages 6 and 33, May 15 THE FINAL CALL(Chicago, IL.)

African Couple Open Diagnostic Center in Guyana

"William Reynolds,...native of Guyana, South America, has been chasing a dream for the last five years. He wanted his hometown to have adequate health care facilities...

"'...I wanted to give something back to my country because it provided me with an education and nursing skills that transferred into earning power for me an my family when we moved to the United States'. His wife, Evelyn, is also a trained nurse.

"Recently, with the assistance of the Berbice Nurses Group,

Reynolds opened an Images Diagnostic Centre in New Amsterdam. The one-story facility provides medical care, x-rays, ECG, laboratory testing and community outreach to provide CPR and first aid training, as well as free health information and distribution of condoms...

"State-of-the-art equipment available at the center ensures that patients who need to have x-rays taken or diagnostic work done will be able to access services routinely...

"For Reynolds, the center's presence is a testament to years of hard work and vision. Because of his persistence, many of these services are now available to patients for free or at a minimal cost...

"Fortunately, Reynolds was not discouraged by the lack of available resources within the Berbice(Guyana) government. Instead, he...held fundraisers and met with area companies to explore what types of in-kind donations he could obtain. He also personally footed the bill for various parts of the building's construction phase. And he purchased and shipped an ambulance.

"Work commenced on the facility as soon as the government approved the architectural plans. The building was completed in 1996 and a formal dedication ceremony was held in December 1997.

"Every three months Reynolds and his wife travel to Guyana and stay for one month the assist with the center's daily operations, explore future fundraising avenues, secure in-kind donations and determine how to help meet other needs for people in the local community and nationally...

"According to Reynolds, the center's presence is helping Guyanese people to focus on their general health and increase awareness of the value of preventive care..."

-from "Fruits of His Labor," pages 20 and 21, June ABOUT TIME(Rochester, N.Y.)

Sister in Jamaica Brings Aid to Disabled Children

"For the past eleven years the Private Voluntary Organisation(PVO), a non-governmental organisation that caters to disabled children in rural areas, has been struggling for recognition.

"The PVO was established in 1982 after a 1979 survey showed that only 2.6 percent of the nation's 81,000 disabled children were benefitting from service geared to their special needs. Most of these facilities were in urban centres.

"Andrea Donaldson, Executive Secretary of the PVO, said that the organisation is carrying out a lot of meaningful work but they get little recognition...

"'We are putting together a programme to promote the organisation...' Mrs. Donaldson said that currently they have 900 children under their care. Since the launching of PVO it has assessed more than 6,000 children in eight of 12 rural parishes.

"'We have the Home Based Intervention Programme. This is where the CHT[community home trainer] and the parent work together to develop a home-based rehabilitation programme for each for each child based on the child's special need', she said.

"The CHTs visit the child's home each week and work with the parent and the child...

"Children are referred to the PVO through schools, the health system, parents, and community members. The childrer are assessed and then a Community Home Trainer, a trained person who deals with disabled children would take over and plan a course that the child needs to take to reach a certain level of independence...

"The PVO...is totally dependent on the private sector companies, philanthropic individuals, and a grant from the Ministry of Education. 'We are grateful for what persons have been donating over the years but we are limited because we are still very short of funds', she said."

-from "The PVO...A Quiet Helper," page 2, July 12-18
THE WEEKLY STAR(Jamaica, N.Y.)

Permanent U.N. Seat For Africa Urged

"The German federal Minister for Economic Co-operation and Development, Heidemarie Wieczorek-Zeul, has urged the internajtional community to agree on a permanent seat for Africa in the Nited Nations Security Council.

"The Council has 15 members--five permanent members and ten elected by the General Assembly for two-year terms. The United States, Russia, China, Britain and France are the permanent members, with the right to veto decisions which do not conform to their interests...

"On April 4, a conference addressed by German Foreign Minister Joschka Fischer discussed the recovery program for Africa.

"Also known as the Millennium Africa Renaissance Program (MAP), the plan is designed to provide common guidlines for tackling economic, political and social challenges. It envisages both Africa-wide and regional initiatives.

"The plan, devised by presidents Thabo Mbeki of South Africa, Olusegun Obasanjo of Nigeria and Abdelaziz of Algeria, is an attempt to ensure that Africans themselves design the future development of the continent...

"The German minister's plea for solidarity with Africa in the face of the continent's leaders' attempt to take charge of their own development was first given voice last month by World Bank President James Wolfensohn after he and International Monetary Fund(IMF) Managing Director Horst Koehler met with 22 African heads of government..."

-from "German Gov't Minister Favors Security Council Seat for Africa," page 14, May 22 THE FINAL CALL

LETTERS

Hi. My name is Maurice and, upon reading "In the Spotlight" in the BROTHA MAN magazine, I was very interested in pursuing to write and find out more. I myself do not claim to be an American for the simple fact of our past and present status. I'm 30 years old and just last August, I caught my first felony case and was sent to prison for drugs. Yes, I fell into the trap of destroying my people, but not anymore, thanks to God and Jesus, my lord and saviour. Not only do I thank them for locking me up, I owe them one, and that is to teach my young African males to beware of what the white man has planned for us, and that is to fail and end up dead or in prison.

As well as being locked up, I dove into reading about my past African males that had lived in America, such as the great W.E.B. DuBois and others, which opened my eyes. Now what really took the blinders off was when I read THE ISIS PAPERS by Dr. Frances Cress Welsing. I honestly can say that I can really see and would like very much to be a part of stopping all this madness that has been happening to our people. I would like very much for someone to contact me to help me. I get released this August and I have a lot of goals to accomplish in stopping or slowing down racism in America. Time is wasting. So please write back to me as soon as possible. My people are dying daily because they are simply blind.

-Maurice (Peoria, IL.)

[Editor's note: The above is a letter we received recently from Maurice, whose last name we are not using because we did not want to identify him without his permission. We will be getting in touch with the Brother and, hopefully, will be instrumental in helping him stay on a proper path.]

COMMUNITY NEWS

What to Expect at a Harambee Afrikan Cultural Org. Meeting

We begin each meeting with a call to order by the Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of the Cultural Affairs Committee), which is followed by the reading of the dedication, which is written on the chalk board prior to the meeting by a member who's been designated. The dedication is made to an African person(s) who has set a positive example--such as Omowale(Malcolm X) or Queen Nzinga, for instance. The dedication may also be to a particular idea or principle of importance to us. Next, a member leads us in the pouring of libation, in which we recognize the spirits of our ancestors and invoke them to be with us in our efforts. In the libation ceremony, the Brother conducting it calls out the names of particular ancestors and invites other members to call out names of those we wish to recognize. At the conclusion of libation, a member is called on to recite the Harambee Afrikan Cultural Organization creed and, following that, one is called to recite the nguzo saba(seven principles). It should be noted that, following the call to order, permission is sought from elders in the organization in the organization to proceed.

The business of the meeting begins with reading of the minutes, by the Akowe(Secretary), from the previous meeting. This is followed by reports from each of the members of the Central Committee. If there are brothers attending the meeting for the first time, they are asked to stand and introduce themselves. Volunteers and/or guests from the outside are also asked to stand and introduce themselves and to share with the membership news of events and/or developments in the African community outside they believe we should be made aware of. After these introductions have been made and reports given, the Alaga(Chairman) asks if there are matters of unfinished business that need to be brought up, then new business.

The next segment of the meeting is the general-discussion portion in which members bring up organization-related

issues, news of current affairs, or other matters they wish to ask about or express an opinion on. Ordinarily, the general-discussion period is limited to about fifteen minutes because we devote the majority of the meeting time to the education program, which commences at the conclusion of general discussion.

The education program consists of a presentation by the Olotu Eko(Education Chairman) or person scheduled by him to deliver the presentation of/and an audio or video tape. We try to time things so that we are able to have discussion of issues raised by the educational presentation.

Our education programs cover a wide variety of subjects: past history, current events, aspects of culture, ideas and principles, etc. We strive to gear our education programs toward achievement of our overall objective--transformation from "black" malehood to **African manhood.** To do this, we present education programs on various aspects of African history, traditional African cultures and values, etc. This is not limited to the history, cultures, and values of our people in the Motherland, but throughout the Diaspora. We want our membership to have a solid knowledge base that connects us with our roots. We have education programs in which we discuss ideas--communalism, Africentricity, European-supremacist ideology("racism"), male-female relationships, spirituality, materialism, etc.--so that we can convert knowledge into understanding and understanding into wisdom. At the end of the education program, we conclude the meeting with the recitation of our organization creed.

Whether you are an African in this joint or in the outside African community and you want to get more in touch with your individual and collective African self, we urge you to get involved with us. If you're in the African community on the outside and want to get in touch with us, call (402) 479-3379. We look forward to hearing from you.

BACK IN TIME

The seminal Pan-Africanism was the Pan-Africanism of the slaves. Fundamentally, Pan-African traditions emerged from the slave cultures of the New World, from a condensation of values resistant to the oppressive power of Eurocentrism. These values were continuous with the cosmologies of the ancestors as they were emergent from essentially African worldviews. Despite the distinctions among Africans enslaved from diverse areas of Africa, their cosmologies were similar enough to facilitate in the Americas a Pan-Africanism that gave impetus to both the forging of New World cultures and rebellion...

The continuum of the legacies of the ancestors, in addition, influenced the consciousness of "free" blacks who, while constituting a different class from the enslaved, were surely of similar caste as the slaves in relation to whites. Manumitted blacks, such as Olaudah Equiano and Ottobah Coguano, born in Africa, sold into slavery, and later Christianized, agitated for a return to black Africa, as did the North American Quaker Paul Cuffe. A seminal ancestor of Pan-Africanism, Cuffe was born in the Americas. He was nonetheless probably aware of African values. Cuffe's father, for instance, in all likelihood from the Gold Coast, conceivably exposed Paul to the African values that influenced Paul's commitment to emigration. Cuffe's proximity to slave culture undoubtedly heightened his awareness of the difference of African people from Euro-Americans and gave substance to his Pan-African sentiments. African people of the Diaspora saw themselves as African people whose destiny was linked to the redemption of Africa.

From at least the seventeenth to the end of the nineteenth century, the oneness of African people in the West was expressed in terms of abolition, emigration, assimilation and Christianization. Those impulses toward assimilation, emigration and Christianization, however, indicated a certain alienation from the African Heritage...

Source: A PAN-AFRICAN THEOLOGY: Providence And the Legacies of the Ancestors by Josiah U. Young III

ANNOUNCEMENTS

This October, It's About Time will host a conference and reunion in Washington, D.C. of members of the Black Panther Party and their supporters. In conjunction with this, they will publish a limited edition historical document. Your poem and/or essay will appear in this if you are a winner of the It's About Time Writing Contest. The theme of this contest is: What is/was the significance of the Black Panther Party for Self Defense in the Black Liberation Struggle.

There are two categories, poetry and essay. The winning piece in each category will be published in the 35th year Anniversay Program. Runners up will be published in the "It's About Time Newsletter." Winners will also receive two copies of the program and a year of the "It's About Time Newsletter." Poems are not to exceed thirty lines. Essays should be approximately 1500 words in length. Prisoners are encouraged to enter. There is a reading fee of $10.00 per entry; up to three poems may be entered at one time. The fee is waived for prisoners. The proceeds of the contest will be used to publish the program and to defray costs of the reunion. Deadline for contest entries is August 21, 2001. Address all entries and make check or money order payable to: IT'S ABOUT TIME
P.O. Box 221100
Sacramento, CA. 95822
Attn: Sister Sheba

For more information on the Southeast Regional Economic Justice Network, the address is: P.O. Box 240; Durham, N.C. 27702. E-mail: serejn@rejn.org. The phone number is (919) 683-3428.

HARAMBEE AFRIKAN CULTURAL ORGANIZATION CREED

Together we seek to know that which is us, to expand our collective consciousness of who we are and whence we come. We exalt in the fact that Africans are beautiful in our own right, rather than at the expense of any other group of people. And in the true spirit of the Swahili word, "harambee," we promote the idea that cultural awareness is germane to human growth.

NGUZO SABA

Umoja - Unity
Kujichagulia - Self-determination
Ujima - Collective Work and Responsibility
Ujamaa - Cooperative Economics
Nia - Purpose
Kuumba - Creativity
Imani - Faith

HARAMBEE AFRIKAN CULTURAL ORGANIZATION

CENTRAL COMMITTEE

Alaga(Chairman - Mondo

Eso/Alakoso Asha(Sgt.-at-Arms/Chairman of Cultural Affairs Committee) - Ajani

Olotu Eko(Education Chairman) - Jabari

Eleto(Administrative Chairman) - Charles Douglas

Akapo(Treasurer) - Terrence Alexander

Akowe(Secretary) - JaRon

Akewi(Librarian) - Amikhet En Maati

HARAMBEE FLAME EDITOR

Wopashitwe Mondo Eyen we Langa